

No. 18.

PRICE FOURPENCE.

Vol. II.

THE CHRISTIAN PILOT,

AND

GOSPEL MORALIST.

EDITED BY GEORGE HARRIS.

JULY, 1850.

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LONDON:

SIMPKIN, MARSHALL, & Co. ;
E. T. WHITFIELD, 2, Essex Street, Strand.

DUBLIN, Searson, 29, Capel Street; BELFAST, Henry Greer.
HULL, Stephenson; MANCHESTER, John Wood; LIVERPOOL,
Ellerbeck. GLASGOW, Stevenson.

1850.

M. & M. W. LAMBERT, Printers, Newcastle.

THE CHRISTIAN PILOT.

Communications, Publications for Review, Newspapers containing notices of Religious and Philanthropic meetings requested to be addressed to the Rev. GEORGE HARRIS, Newcastle-on-Tyne; or books may be sent, if more convenient the care of Simpkin, Marshall, and Co., Stationers' Hall Court, London.

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- London : E. T. WHITFIELD, 2, Essex Street, Strand.
Manchester : JOHNSON, RAWSON, & Co.

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THE BEST MEANS OF ELEVATING THE CHARACTER OF SUNDAY SCHOOL INSTRUCTION.

[The following Essay was read by Mr. J. O. Curtis, of Manchester, at the Fifth Annual Meeting of the Manchester District Sunday School Association, March 29, 1850.]

CHRISTIAN FRIENDS,—I feel it to be of the utmost importance that the two hours we have to spend together should be spent in the best manner possible. I feel the subject we have to discuss to be one of great importance, and though in one shape or other it has often come before us, there are many reasons why we should not be tired of hearing the same thing in different ways. I am not accustomed to writing essays, and I have had many hindrances which have prevented me from doing what I wished; but I have committed to writing a few sentiments, which I will read, and a few other remarks which have occurred to me, I will express in the best way I can.

A person leaving a place of worship was met by another who had not been there, and who asked him, 'Well, is it all done?' 'No,' said he, 'it has only been *said*, it remains to be *done*.' So on this subject, much has often been said, but much remains to be done.

There are other reasons why truths familiar to most of us ought to be repeated. In these, our annual gatherings, we are reminded of the changeableness of all earthly things. Many of our seniors and equals in age, who have been accustomed to meet with us, may now be absent, and their places supplied by the young, who need

assistance, and who no doubt expect, by attending the discussion of this subject, to gain much practical information. My remarks must be altogether of that character. I am no theorist: therefore, without further introduction, I shall proceed to the subject which I am to bring before you, viz., The best means of elevating the character of Sunday School instruction.

The subject had been announced some time, before I was certain whether the term *instruction* or *education* was mentioned. You are aware that the terms are commonly used to signify the same thing; and you are also aware of the difference of meaning—the one signifying the act of building in, the other the act of leading out: the one conveys the idea of laying a foundation and raising a superstructure; the other unfolding, giving free expansion to, the germs of the powers concealed within. To some the term instruction seems to convey no other idea of the mind of a child, than that it is a receptacle for lessons, lectures, and sermons, and he that receives the greatest amount of these, with all due submission and reverence, is the best instructed. Whilst to others the word education seems to imply the removal of obstructions, and only so much of fostering care as shall promote its healthy and vigorous growth. I much prefer the latter word as applied to the training of the young. It appears sufficiently comprehensive to embrace all that is essential; and sufficiently definite, to give clearness to our conceptions of the objects proposed. Still further to aid us in obtaining correct views on the application of this word, we may be allowed an illustration. I take the seed of a plant, sow it, watch over it, witness it shoot forth its tender germ, increase in size, observe the bursting of its buds, the opening of its flowers, the ripening of its fruit, and thus arriving at maturity. I may take an egg, and by artificial means, hatch it, supply nourishment to the bird, and rear it to perfection. I may take the young of any animal, provide for it, and train it to perform many uses, and in all these instances I have an idea of education. But such treatment applied to a child, brings to perfection only a part of its nature, the least part, that which is outward and perishable. There is something beyond the mere animal, the mind, that gives an interest,

an increasing importance to its being. Now, it is the awakening of this mind, the removing of all impediments to the putting forth of its powers, the surrounding it by influences congenial with its nature, the placing within its reach wholesome food by which it shall be nourished and strengthened, the fostering of those affections towards its fellows and towards its God, which form part of its nature ; in short, the perfecting of a character that shall reflect its Creator's image in this world and for ever.

This is a mere glance of what is meant by education, yet it implies a knowledge of the nature and capabilities of the being to be educated : and he who undertakes this work of educating, must have strong faith in the suitability and ultimate undoubted success of those means which he is able to employ. It is a law of nature that parents shall have the labour and pleasure of training up their own children in the way they should go ; and from the moment of birth the interests and well-being of the child and its parents are interwoven and inseparable. A blessing or a curse attends the new relation, according as its duties are fulfilled or violated. If from want of ability or opportunity, the child is neglected and its powers perverted, it then becomes the duty and the interest of that society into which the child is born, to supply its parents' lack of service. Hence the origin of many of our philanthropic institutions, and especially our Sunday schools. I think it of importance that we clearly understand our position as voluntary teachers of the young ; we place ourselves in the stead of parents ; we say to them in effect, you are either not able or not willing to do your duty to your children, send them to us, and we will do what you have left undone. Now, my friends, what is it we undertake to do ? We do not say that we will adopt them into our families, and supply them with food and clothing ; we do not say that we will send them to a day-school, where they may obtain the elements of learning, and become something like intelligent beings. Either of these undertakings we should feel to be great and serious ; but great as they are we grasp at something beyond and above these : feeling conscious that each child possesses a moral and

spiritual nature, and that on the awakening and healthful exercise of this nature depends its present and permanent well-being, we propose to ourselves, to parents, and to children this great and god-like task. And so jealous are we lest it be thought that we are descending to teach anything relating to the body, the outward world, or this present life, that we are constantly proclaiming there should be nothing but religious teaching in our Sunday schools. Be it so : we ought, however, to examine well the means we employ, and be satisfied of their adaptation to the end we propose. When a certain nation would give to its children the lowest kind of education, a mere physical training, would make them hardy, bold, and brave, it was found necessary to take them at an early age entirely from their parents, and inure them betimes to hardships, and to such exercises as should fully develope their whole bodily powers. The result showed the wisdom of the measure. How different is our case. We would train the higher, nobler part of man's nature ; but we are much more modest in our requests, we take a few hours on one day in seven ! Truly it may be thought that our resources are unbounded, and our power and skill in applying them unlimited. And this idea of our conscious ability, and of our certainty of success, receives confirmation, when we see that the amount of time allowed for our work is a matter of little or no moment with us : if, for example, three hours on the Sabbath are to be devoted to the work we have undertaken, we can do with two or even less, and if one day is occasionally omitted, it does not appear to be of any great consequence. Now, I say that our resources and powers must be infinite, or there is an amazing amount of miscalculation and misapprehension on this subject. That this is the case is fully shown by certain Sunday school statistics very recently published ; that these are not altogether without truth is too manifest in our own experience. The question, what becomes of those who leave us ? constantly recurs ; and the melancholy fact, however unwilling we may be to receive it, forces itself upon us—our means and appliances are ineffectual to meet the ignorance, prejudice, and, shall I say the increased intelligence ; our whole system is defective. But I know

this is most unpalatable, I feel it is an ungracious task—you are impatient: enough, you say of the dark side, show us a brighter; enough of the disease, let us have the remedy. What would *you* teach, and *how* would *you* teach it?

You must allow me to be perfectly unceremonious; I shall neither apologize nor flatter: and 1st, I would try to teach children the language of men; their mother-tongue. I would teach them to speak it, to read it, to think it. I am aware of the surprise you feel: you would tell me that the knowledge of speaking was acquired long before they came to school, that to learn reading, forms a part of their employment twice every Sunday; and as for thinking, they can think only as they speak. Allow me to remind you of what you must have constantly observed when teaching, the vacant, unmeaning look; and in attempting to answer your questions, what poverty of language, monosyllabic, corresponding to the paucity, the fewness of their ideas. It is this want of intelligence on the commonest everyday subjects, this want of aptitude and liveliness of thought and expression, that is said to form a chasm between the educated and the ignorant; and it is for this reason that I say I would teach them language, and endeavour to raise them to the standard of thinking, intelligent beings. I see no reason why a Sunday scholar should not be taught to avoid vulgarisms, provincialisms, and ungrammatical expressions; for without making any pretensions to teach grammar or elocution, a kind of incidental or indirect teaching will do very much to draw attention to correct speaking, and create a disposition to acquire it. So in reading, it is not wise to allow a sentence to be incorrectly read: bad readers should be encouraged and assisted, but on no account allowed to blunder over a sentence, and then leave it. The best readers in a class should be made to help those not so advanced, by reading for them and with them, and so led to feel a pleasure in their mutual improvement. It is surprising to see how little attention is paid to communicate a knowledge of the art of reading; who ever thinks of enforcing attention to accent, emphasis, enunciation, inflection, and expression? Yet

reading is worth but little without these. It is by a knowledge of reading that we gain access to minds of a higher order ; indeed, it is the key to the whole of English literature, and is, therefore, a powerful means of intelligence, refinement, and cultivation. But I very much fear that in our Sunday-schools, instead of awakening a taste for reading, and cherishing a love of it, we are creating a disgust to it. What can be more dry and irksome to a class of lively boys, than to be kept reading whole chapters and pages, without question, explanation, or illustration? I do not say that persons who punish children in this way ought never to teach, but I must say that I think they ought to find opportunities of learning to teach. The old method of committing to memory, or learning by heart was not without its use, at least, it is capable of being turned to advantage.

Thus, with a class of young children, I would take a verse of a hymn, and repeat it to them line by line, making them repeat it after me, and attending very carefully to the *pronunciation* of every word. Then I would, by familiar conversation and questioning, lead them on to understand the *meaning* of the separate words, and of the whole. To a certain extent I would point out to them instances of the *derivation* of one word from another, and the methods of *amplification* which may be used. When we were tired of this, I would make letters on a black board, and let them imitate them on slates ; pointing out that *o* and *i* make *a*—*o* and *l*, *d*, and so on.

In a higher class, I would cultivate a love of poetry by a similar process, selecting beautiful and improving poems to read with them, and encouraging them to learn them by heart.

Having by such means been furnished with language and ideas, the next step is to teach them to express their thoughts with propriety. This is done, in the first instance, by free and familiar conversation. Also by writing from memory the substance of a narrative, or description of natural scenery ; and lastly, by attempting original essays on given subjects.

It is in such ways as these, that I think children may be taught the language of men.

2ndly. I would teach the language of nature, or to observe the appearances, changes, and laws observable in this outward world, and which are the operations of Infinite wisdom, power, and goodness. They present themselves to us, calling forth our natural curiosity, and inviting our admiration. It is one of the greatest wrongs that can be done to childhood, when we neglect to awaken and cherish a lively sympathy and harmony between its mind and God's creation. Why should they not realize the truth and the beauty of Mrs. BARBAULD's inimitable hymn?—'Every field is an open book, every flower hath a lesson written on its leaves; every murmuring brook hath a tongue, a voice is in every whispering wind.' Let them find 'Tongues in trees, books in the running stream, sermons in stones, and good in every thing.'

If I am asked how I would teach these subjects? I reply, not by assuming a dry, formal routine; but without pretence or design, arising incidentally from a word or remark; in fact, the teacher's mind should be a storehouse in which are laid up contributions exacted from heaven and earth; or, in the language of Scripture, a 'treasury from which are brought out things new and old.' Nor is this too much to ask for the children; they are nature's children—God's children; they are born into his world, they possess powers capable of embracing a knowledge of their Creator's world, and his works in their various forms. From a knowledge of these shall we exclude them? We have undertaken the task, and should not shrink from it.

If it be said that these things are beyond the reach of teachers in general; I reply, that teachers must bring themselves up to this standard. If we all lived in one town, it might easily be done; we might assist one another to gain a knowledge of the art of teaching; we might have *Teacher's Institutes*, where these objects might be accomplished. But without this, there may be in every school a *Teachers' Class*, where the elder scholars may be trained in the art of teaching; and there may be a constant supervision of all the classes by a Superintendent, who should go from class to class, and occasionally give a lesson in the presence of the

teacher ; he will thus at once benefit both scholars and teacher.

Unless we can get experienced and expert teachers, we cannot meet the wants of an enlightened age, and if we cannot do so now, how can we expect to do so, when secular education becomes general throughout the land, as you have this day petitioned Parliament to make it. It is sometimes said, 'the children taught in a day-school are such a refractory set, they disturb any class in a Sunday-school of which they form a part.' The reason of this is, that the Sunday-school teaching is of an inferior character to that to which they are accustomed ; they want employment and mental activity, and finding nothing to occupy them in learning, they occupy themselves in playing, and get into mischief. Teachers must be students ; the first Sunday a person presents himself in a Sunday-school to teach, he must become a *student*, or he can never fulfil his duty with credit to himself, or benefit to his scholars.

THE FALL AND TRANSGRESSION OF OUR FIRST PARENTS.

(Concluded from page 262.)

It is something very remarkable, that, after the 3rd chapter of Genesis, there is not a word said about the consequences of the Fall in the Old Testament, and not a word by our Saviour and his Apostles in the New, *except the apostle Paul*. Now, venerable as the apostle is, and valuable as his Epistles are, it would yet be strange, that he should be taken in preference to all the holy men of old, and Jesus Christ and his apostles. His interpreters must surely have mistaken him, in placing him in such a position. They must have been led astray by those "things hard to be understood," even by a fellow-apostle, (2 Peter, iii. 16). We ought not to suppose that he would give the greater superiority to *material*, than to *spiritual* life, since the former, without the latter, would be as nothing ; and even eternity itself, in its absence, would be devoid of bliss. O, truly did he say, "*the letter killeth, but the spirit giveth life!*" (2 Cor. iii. 6). We should take this as a criterion, in order

properly to understand him; for he is eminently *figurative*, in things at first view apparently *literal*; and the spirit may breathe fervently, under the most seemingly material forms.

Let us consider, first, this evident spiritual bias, and great characteristic of his writings.

"Put off," he says, "concerning the former conversation, *the old man*, which is corrupt according to the deceitful lusts; and be *renewed* in the *spirit* of your *mind*; and put on the *new man*, which after God is created in *righteousness*, and true *holiness*," (Eph. iv. 22—24). "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a *new creature*," (Gal. vi. 15). "Therefore, if any man be in Christ, he is a *new creature*, old things are passed away, behold all things are become new, (2 Cor. v. 17). "And you hath he *quickened*, who were *dead in trespasses and sins*. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were *dead in sins*, hath *quickened* us together with Christ," (Eph. ii. 1, 4, 5). "Yield yourselves unto God, as those that are *alive from the dead*. The end of these things, (sinful things) is *death*. For the wages of sin is *death*; but the gift of God is *eternal life*, through Jesus Christ our Lord," (Rom. vi. 13, 21, 23). "For the law of the *spirit of life* in Christ Jesus hath made me free from the law of *sin and death*. For to be *carnally* minded is *death*; but to be *spiritually* minded is *life and peace*. For if ye live after the *flesh* ye shall *die*; but if ye through the *spirit* do mortify the deeds of the body, ye shall *live*," (Rom. viii. 2, 6, 13).

These passages are very striking, and highly *figurative*. And we may conclude from them, that there is no writer in the Scriptures, who more clearly teaches the great doctrine of *spiritual life and death*, according to the state of *holiness* or *sinfulness*, than the apostle Paul.

Bearing this in mind, let us refer, in the next place, to those passages in his Epistles, in which he is supposed to favour the popular doctrine of the Fall. They are but few in number, and occupy but a very small space in his writings. They are the following:—1 Cor. xv. 21, 22; Rom. v. 12—19.

1 Cor. xv. 21, *by man came death*. This is a plain simple statement of a *fact*, without any attempt to show *how* it took place, or *why* it took place. It is undoubtedly true. The first man that lived, died; and, therefore, according to his nature, he introduced death into the world. So also the apostle's antithesis, opposition, or contrast, by way of reasoning, is correct; "by man came also the resurrection of the dead."

22, *in Adam all die*. This is as plain and simple a fact as the other, and is equally as silent as to the *cause*. All Adam's posterity do certainly die, as he died. "And even so in Christ," says the apostle, "shall all be made alive." It is an assertion on the one hand, that all shall die as *mortal* creatures; and, on the other, that all shall live hereafter as *immortal* creatures.

These passages, therefore, prove nothing to the point. They, in truth, agree with the declarations of the apostle in other parts of this chapter, namely; that the *first man* was of the *earth, earthy*; and bore the *image* of the *earthly*. But, waiving this for the present, I proceed to notice the other passages to which I have referred.

Rom. v. 12, *by one man sin entered into the world*. Certainly. Adam was a man. He was the first that transgressed the divine command. And thus sin entered into the world by one man.

The apostle adds, *and death by sin*. Yes, *spiritual death*, which immediately followed sin; an arrangement in the constitution of things, of the great Creator, infinitely wise and benevolent, designed ultimately to work the cure of sin, and promote goodness and happiness.

And so death (continues the apostle) *passed upon all men, for that all have sinned*. Spiritual death overshadowed all, or was diffused through the midst of all, as an impregnated atmosphere; and thus all were exposed to its baneful influence.

But the apostle seems to argue, that it was *because* that men themselves had sinned. "*For,*" says he, "*that all have sinned,*" Unhappily, Adam's posterity have been too apt to follow his example. And so the sad reflection, that "there is none righteous, no, not one. For all have sinned, and come short of the glory of God,"

(Rom. iii. 10, 23). But perhaps such expressions may be best explained by the words of Jesus Christ; "there is none good but One, that is God," (Matt. xix. 17). That is, none absolutely, perfectly good.

I pass over the 13th verse, respecting "the law and sin," as not bearing immediately on the point, and go on to the verse following.

14, *Death reigned from Adam to Moses.* It is a melancholy fact, that spiritual death has reigned from Adam to the present time. But the apostle goes on to say, *even over them who had not sinned after the similitude of Adam's transgression.* That would make no difference; for if they had sinned in any manner, death (*spiritual death*) would have reigned over them in the same degree. But it is to be remarked here, that it is *only those that have sinned*, that are represented as being under the dominion of death. And so it must be, according to the words of our Saviour, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." (Matt. xix. 14). These little interesting creatures are represented by Jesus as innocent, as heavenly purity, and as fit emblems of the heavenly state. They cannot, therefore, be included in this spiritual death. For this reigns over those only that have sinned, according to the apostle's doctrine here, as well as to justice and benevolence, to reason and common sense.

15, *But not as the offence, so also is the free gift.* No; the ever-blessed Gospel, that free gift of God's goodness, infinitely surpasses the offence of the transgression. And that most abundant grace should teach men to think honourably of God, as a God of mercy and love.

For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. It cannot be a question, that through the offence of Adam, spiritual death entered the world, spread everywhere, and hovered over all. And many indeed, innumerable as the sand on the sea shore, have died from it; not merely *spiritually*, but *naturally*, from the destruction of sin, *literally working death*. For in a certain sense, sin may be considered as *mortal*, or as leading to mor-

talitv. In countless numbers of instances, by excess and vicious indulgences, it no doubt *actually* destroys life; *natural* life. And, perhaps, by the violent passions which it excites in the breast, by the confusion and disorder which it creates within, and by the wear and tear which it is continually occasioning upon the delicate fibres of the frame, it may invariably be considered as *mortal*, as thus *shortening* the period of human existence, and *working death*. In this sense, it may be said to be *death*; *death itself*; *natural death*. How great, then, was the offence! But the gift of grace has infinitely more abounded.

The 16th verse is nearly the same as the 18th. And in the 17th, the apostle again speaks of *death reigning by one man's offence*, or one man's sin; which has already been explained under the 14th verse. I pass, therefore, to the 18th.

18, *Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification.* Judgment and condemnation did indeed come by one man's offence. But it came *on the same principle*, as the righteousness of one man comes upon all men unto justification; that is, by *moral* influence. Adam did not literally force men into judgment and condemnation; but his *evil example* led them into this sad state. And so, by the *holy example* of Jesus, the righteous, being a most striking exemplification of his *holy religion*, many are led to the justification of life. The means is *spiritual*, or *moral*, in both cases. And the latter clause of the verse explains the former, and points out the true meaning of the whole.

The 19th, and last verse, to be considered in this connection, is very similar to the 18th, if not, in spirit, precisely the same.

19, *For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous.* The same argument is to be used here, as in the preceding verse. The apostle presents two distinct and opposite cases; and though he uses the word "made," in both, "made sinners," and "made righteous," there is still no compulsion used or meant in either.

The many that are made sinners by one man's disobedience, are not really forced to be so. And the many that are made righteous by one man's obedience, are not absolutely compelled to be righteous. There was no necessity existing in either case. It was from a dangerous evil influence, set in motion by Adam, that many were made sinners, on the one hand; and it was from a holy, divine influence, diffused in the earth, by Jesus Christ, that many were made righteous, on the other. This is quite reasonable, just, and natural. The latter clause explains the former; and the antithesis, or contrast, is consistent and complete. A *moral* influence operates in both cases; but the one is evil, and the other is good.

And this is the winding up of the apostle's argument. His aim is simply to show, that the sad consequences of the transgression of Adam, are infinitely counter-balanced and surpassed by the rich grace of God, in Christ Jesus.

That he could have no idea whatever of the popular doctrine of the Fall of Man, and could therefore have no intention of expatiating upon it, is, I think, clear, from his own words, in his celebrated address on immortality, 1 Cor. xv, 45—49; “the *first* man Adam was made a living soul; the *last* Adam was made a quickening spirit. Howbeit that was not *first* which is *spiritual*, but that which is *natural*; and *afterward* that which is *spiritual*. The *first* man is of the *earth*, *earthy*; the *second* man is the Lord from *heaven*. As is the *earthy*, such are they also that are *earthy*; and as is the *heavenly*, such are they also that are *heavenly*. And as we have borne the *image* of the *earthy*, we shall also bear the *image* of the *heavenly*.”

What are we to understand by *first* and *afterward*, *natural* and *spiritual*, *earthy* and *heavenly*, and bearing the *image* of the one in the present state, and the *image* of the other in the future? Do they not prove evidently, that man, from the *first*, was a *mortal*, and not an *immortal* being; but, that he was destined ultimately to become so, in the dispensation of grace? And it will be far happier for him, to pass through a *mortal*, to an *immortal* state, than to enter upon immortality at once;

because, in this case, his future bliss will be heightened inconceivably, by the contrast of the present chequered and troubled scene. Thus it is that we see the force of the passage, "our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory," (2 Cor. iv. 17). Thus the goodness of God, and all his other bright attributes, are unimpeached. And is it not thus to

—————"assert eternal Providence,
And justify the ways of God to men?"

OBSERVER.

WORK-A-DAY HYMNS.

No. IX.

Now out upon the folly, worse than madman's melancholy,
That seeks, with dreams unholy, the returning of the past:
Trace the flight of vanished ages, read the sum of history's pages,
What all their works and wages, to the present, to the last?

What if Fancy's idle schemings, and Belief's still blinder dream-
ings,
And the Bigots' frenzied screamings, have become the mock of
Mind?
Shall not Reason bring us *Thorough*; and pure Faith that's born
of sorrow,
Must arise upon the morrow, and in Christ her blessings find.

What if fiends still shout for glory, and still track with footsteps
gory,
Earth's green valleys and their story, 'tis a passing game they
play;
Into hell they hourly tumble, as the thunder-stones down rumble,
Where the quick-voic'd lightnings mumble at the darkness of
the day.

If the Fairy and the Spirit, may no longer now inherit,
Nor gray forest, nor old turret, nor the tomb, nor sounding shore;
Still there's Terror on the ocean, and Grace i' th' wild cloud's
motion,
And Beauty and Devotion walk with Nature evermore.

Simple fact and glad Invention, shall secure the world's ascension,

And success in the contention with the elemental four :

See their lightning-speaking wire, see their horse of steam and fire,

Nought can stay him, nought can tire, or on ocean, or on shore.

Oh ! let us place reliance in Religion, truth, and science,

And in love's sublime defiance of all evils that may come :

The wise, the eternal Being, made us these the Overseeing,

From before their face are fleeing, sin, and pain, and death's dark gloom.

Leicester.

JOSEPH DARE.

THE PARABLES OF CHRIST.

LECTURE VIII.

The Good Shepherd, JOHN X. 1—18.

(Concluded from page 275.)

JESUS is the *door* of the sheepfold, as he is “the *way*, the *truth*, and the *life*.” And they that “enter in by this door shall be saved, and shall go in and out, and find pasture.” And to whom shall we go but to Him ! for he has the words of eternal life. Or through whom shall we gain access to the Father but through Him, as the one Mediator between God and men ? Who but he shall reveal to us the Father in all his goodness and loveliness, and teach us such beautiful precepts, and such sublime doctrines, and open to us such glorious and transporting prospects ? Where, but in this fold, shall we find safety from the wolf that destroyeth, and the robber that taketh by violence ! And where, but from his guidance, shall we find green pastures to feed upon, and lie down upon, beside the still waters ? In other words, where shall we find, but in Jesus, all that can make us good and happy here, and prepare us for everlasting felicity hereafter ? Is it not right, moreover, that we should be obedient to the will of God ? that we should approach him and serve him in the way which he has appointed ? And can we hope to be accepted and blessed by him if we do not thus obey him ? Hence our Saviour said, “no man cometh to the Father but by me ;

for without me ye can do nothing." And hence the Apostle Peter also said, "Neither is there salvation in any other : for there is none other name under heaven given among men whereby we must be saved."

The *shepherd*, and the *door* of the sheepfold cannot *literally* be the same. But, *figuratively*, Jesus is both, and with great propriety. He is the *door* as he is the medium of access to the Father, the Mediator between God and men, and the dispenser of all our spiritual blessings in the Gospel of the grace of God. And he is the shepherd of his flock, he is the Good Shepherd.

He leadeth them : he does not drive them. He leadeth them to the fold. He calleth them forth from the fold, and goeth before them. And is not this true of Jesus spiritually ? Take this one instance as a proof :—"Come unto me," he says "all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." That is, such is the spirit of his religion, all his precepts and commandments. And thus Jesus Christ invites all to come unto him, and leads his disciples by the attractions of gentleness and love.

He goes *before* his disciples, by his *example*. He is the *first* in all virtue and piety ; in all obedience and devotedness, trust and acquiescence ; in all danger and peril, suffering and endurance, fortitude and patience, resignation and hope. He is their leader in every thing that is good, and presents before them the most divinely bright example for their imitation.

He leads them to the richest pastures. For "I am come," he says, "that they may have life, and that they may have it more abundantly." They have it here, from the benignant influence of his divine religion ; for they experience the enjoyments of this life in its purest zest ; and they have it hereafter in the glory of immortality, and the fulness of joy for evermore.

He conducts them to these "verdant vales," and "smiling streams," by sure and certain steps. Through all dangers and perils, sufferings and distress, he leads them to safety and bliss. Nothing can induce him to

desert them for a moment. He gives his life for them. He devotes it to them. He lays it down for their sakes. But in doing so, he ensures their redemption from all evil, and their attainment of everlasting salvation and blessedness. "Neither can any man pluck them out of his hand." For the Almighty Father is one with him; one in spirit and design, in counsel and co-operation. And therefore none can "pluck them out of his hand," because "no man is able to pluck them out of his Father's hand."

It is a voluntary self-directed sacrifice which he makes for their welfare. He might escape it, by deserting them; but he loves them too well to do so; he loves them even unto death; and he lays down his life for them. "No man," he says, "taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." "Therefore doth my Father love me, because I lay down my life, that I might take it again."

How venerable and amiable does the Saviour thus appear! Who that is at all impressed with the love of goodness, and can at all appreciate true greatness, and estimate his own everlasting salvation, can help loving and revering him?

The Father loves him. "Therefore," says he, "doth my Father love me." Mark the words! The Father loves Jesus for this self-devoted sacrifice, for his laying down his life for his sheep. Is this consistent with what is called popular Orthodoxy? That teaches us, to use the language of an excellent writer in a small tract not long ago published, that "popular Orthodoxy teaches that Christ bore the wrath of God. Christianity teaches that Christ did not bear the wrath of God, but that God was ever well-pleased with him. God cannot be angry with any but sinners; but Christ was not a sinner, and therefore God was not angry with him. Christ never walked disorderly, he never did anything that was wrong; he obeyed his heavenly Father in all things; and therefore God was always delighted in him. The doctrine that teaches that the innocent and holy Jesus bore the wrath of Almighty God because mankind had

sinned, is just as true as the doctrine of purgatory and praying to the Virgin Mary; and there is as much Scripture in proof of the one as there is in proof of the other. An innocent person may suffer voluntarily for the sake of the guilty, and God may approve of his design and permit him to do so; but God cannot *punish* him for the sake of the guilty, or place him under his wrath. Christ suffered, but he suffered freely, and he did not bear God's wrath, but enjoyed his approval and love. And he suffered, not to satisfy God's justice for our sins, but to save us from our sins, and thus reconcile us to God," (*Less Methodism and more Christianity*, by SILAS HENN, p. 9.)

Christ suffered in the way of duty, and he suffered voluntarily. For he saw, if he persisted in his obedience to righteousness, he would inevitably suffer. He hesitated not in his course, but pursued it steadily, and he fell a victim to the rage and enmity of his persecutors. But God overruled it all for good, and made it the means of bringing life and immortality to light. He made good to arise out of evil, and overcame evil with good. He caused the wrath of man to praise him, and the remainder of their wrath did he restrain.

The noble sufferer left to the world an illustrious example of fidelity to duty, though environed with suffering and death. God looked down upon it with his approbation and love; and by the Spirit of holiness through the resurrection of the dead, he declared Jesus to be his beloved Son. And as he had been "obedient unto death, even the death of the cross, God also highly exalted him, and gave him a name above every name, that in the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." A future glorious scene is revealed, and in the midst of its light and splendour, God declares himself to be the patron and rewarder of virtue.

Jesus laid down his life for the sheep, and his Father loved him. Let his disciples never forget this; and let them love him also, for the great love wherewith he loved them. If they do not love him, O how unworthy are they to bear his name! how unworthy to bear the name of humanity!

Jesus, in this parable, was addressing Jews while he was standing in the temple, probably in the inner court, with the two courts of Jews and Gentiles in his view, and very likely occupied by them at this time. But not merely the Jews did he come to save, but the Gentiles likewise. And he added, "And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd." We are told in the history of the Acts that it was so ; the prophecy was fulfilled, the declaration was made good. For the Gentiles were called, and they obeyed the voice of the Good Shepherd, and entered into his fold. The middle wall of partition is now broken down ; and there is one fold, as there is one shepherd.

How happy would it be, if all were to flock into that fold, and all were to put themselves under the care of that shepherd ! It reflects little credit, rather, great discredit, on those who are not so inclined ; and who do not ardently pant to enter that safe fold, and put themselves under the guidance of that Good Shepherd. It says little for their wisdom and understanding ; little for the goodness of their heart ; little for their own sense of what is really best and happy for them. Happy are those who have already entered, and who already experience the safety and blessedness of that kind care.

But let them remember, that they who are his true sheep, and who are as affectionately attached to him, their shepherd, as he is to them, his sheep ; let them remember, that if they are indeed his sheep, they know his voice, and follow him. They know his voice alone, and him alone will they follow. For they know not the voice of a stranger, neither will they follow him, but flee from him.

May they know indeed the voice of their Good Shepherd ! and so know it, that they may follow it, and so enter in and be saved, and go in and out, and find pasture !

READINGS WITH THE EARLY METHODISTS.

No. VI.

AFTER a long experience, and most matured consideration, Mr. Wesley and the leading spirits of his Conference came to the following conclusions, which are to be found in the large Minutes of Conference of August 7, 1770:—

“Take heed to your doctrine.

We said in 1744, ‘We have leaned too much toward Calvinism.’

Wherein?

1. With regard to man’s faithfulness. Our Lord himself taught us to use the expression, and we ought never to be ashamed of it. We ought steadily to assert on his authority, that if a man is not faithful in the unrighteous mammon, God will not give him the true riches.

2. With regard to working for life. This also our Lord has expressly commanded us. ‘Labour for the meat that endureth for everlasting life.’ And in fact every believer till he comes to glory works *for* as well as *from* life.

3. We have received it as a maxim that a man is to ‘do nothing *in order* to justification.’ Nothing can be more false. Whoever desires to find favour with God, should cease from evil and learn to do well. Whoever repents should do works meet for repentance. And if this is not in order to find favour, what then does he do them for?

Review the whole affair.

1. Who of us is *now* accepted of God? He that now believes in Christ with a loving obedient heart.

2. But who among those who never heard of Christ? He that feareth God and worketh righteousness according to the light he has.

3. Is not this the same with ‘He that is sincere?’ Nearly, if not quite.

4. Is not this salvation by works? Not by the merit of works, but by works as a condition.

5. What have we then been disputing about for these thirty years? I am afraid about words.

6. As to *merit* itself, of which we have been so dreadfully afraid, we are rewarded *according* to our works; yea, *because* of our

works. And how differs this from *secundum merita operum*? as our works *deserve*? Can you split this hair? I doubt I cannot.

7. The grand objection to one of the preceding propositions is drawn from matter of fact. God does in fact justify those who by their own confession neither feared God nor wrought righteousness. Is this an exception to the general rule?

It is a doubt God makes any exception at all. But how are we sure that the person in question never did fear God and work righteousness? His own saying so is no proof; for we know how all that are convinced of sin undervalue themselves in every respect.

8. Does not talking of a justified or sanctified *state* tend to mislead men? almost naturally leading them to trust in what was done in one moment? Whereas we are every hour and every moment pleasing or displeasing to God *according to our works*, according to the whole of our inward tempers and outward behaviour."

No sooner had these celebrated Minutes seen the light, than hosts of assailants sprang up on every side. The Evangelicals, the Calvinists, the Huntingdonians were indignant. Several violent pamphlets appeared. The Rev. Mr. Fletcher had to resign the presidency of Lady Huntingdon's college. A meeting of clergy of all denominations was invited by the Rev. Mr. Shirley to meet in Bristol, and oppose Mr. Wesley and his preachers when they next met in Conference there, and oblige them to revoke "the dreadful heresies contained in the Minutes." Mr. Fletcher, the Vicar of Madeley, an eminent saint, but a very wordy, weak, and inconclusive controversialist, wrote elaborate defences of them, and undertook to bring "Evangelicalism" out of them, just as every sect tries to bring its own "*ism*" out of St. John, St. Peter, or St. Paul. The uproar and persecution succeeded to a certain extent; the old affair of Galileo and the Inquisition was once more enacted; and Mr. Wesley, with about 53, however, only of his preachers, published an "*explanatory statement*," which bears date in August, 1771, in which they declare the Minutes not to be "sufficiently guarded:" that they did not mean to favour the doctrine of justification by works, and ending as follows:—"Though no one is a real Christian believer (and consequently cannot be saved) who doeth not good works, where there is time and opportunity; yet our works have

no part in meriting or purchasing our justification, from first to last, either in whole or in part."

It is plain, however, that Mr. Wesley, in his mature age, had no idea that any of the particular opinions usually termed evangelical were *essential* to salvation. When he published the life of the excellent Thomas Firmin, the Unitarian, he prefaced it with this remark—"I once thought that a man who denied the deity of Christ could not be saved. Let the following narrative speak for itself."

In the Rules of the Society of the people called Methodists, there is no trace of a creed as a test, either in defining the Church, or in stating the terms of admission to it. The Wesleyan Church (or as it was then termed the United Society) is in the Rules defined as follows:—"Such Society is no other than a company of men having the form, and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." And the same Rules continue thus—

"There is only one condition previously required of those who desire admission into those Societies, namely, a desire to flee from the wrath to come, and to be saved from their sins. But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation: *First*, by doing no harm, by avoiding evil in every kind, such as the taking of God's name in vain; the profaning the day of the Lord by doing ordinary work thereon, or by buying or selling; drunkenness; buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting; quarrelling; brawling; brother going to law with brother; returning evil for evil, or railing for railing; using many words in buying or selling; buying or selling uncustomed goods; giving or taking things on unlawful interest; uncharitable or unprofitable conversation, particularly speaking evil of magistrates or ministers; doing to others as we would not they should do unto us; doing what we know is not for the glory of God, as putting on of gold or costly apparel; taking such diversions as cannot be used in the name of the Lord Jesus; singing those songs or reading books which do not tend to the knowledge or love of God; softness and need-

less self-indulgence; laying up treasure on earth; borrowing without a probability of paying; or taking up goods without a probability of paying for them."

"5. It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation, *Secondly*, By doing good, by being in every kind merciful, after their power, as they have opportunity; doing good of every possible sort, and as far as is possible to all men, *to their bodies*, of the ability that God giveth, by giving food to the hungry, by clothing the naked, by helping or visiting them that are sick, or in prison; *to their souls*, by instructing, reproving, or exhorting all we have any intercourse with; trampling underfoot that enthusiastic doctrine of devils, 'that we are not to do good, unless our hearts be free to it.' By doing good, especially to them that are of the household of faith, or groaning to be so; employing them preferably to others, buying one of another, helping each other in business, and so much the more, because the world will love its own and them only. By all possible diligence and frugality, that the Gospel be not blamed. By running with patience the race that is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ; to be as the filth and offscouring of the world, and looking that men should say all manner of evil of them, falsely, for the Lord's sake."

"6. It is expected of all who desire to continue in these Societies, that they should continue to evidence their desire of salvation, *Thirdly*, by attending upon all the ordinances of God; the ministry of the word; the supper of the Lord; family and private prayer; searching the Scriptures; and fasting or abstinence."

"These are the general rules of our Societies: all which we are taught of God to observe, even in his written word; the only rule and the sufficient rule both of our faith and practice. And all these we know his Spirit writes on every truly awaked heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they that must give an account; we will admonish him of the error of his ways, we will bear with him for a season. But then, if he repent not, he hath no more place amongst us. We have delivered our own souls.

(Signed)

JOHN WESLEY.

CHARLES WESLEY."

Mr. Wesley remained true to the principle of having no test of opinion for *lay* members of his society; but, by a strange inconsistency, so arranged his chapel deeds, as to prohibit any *Preacher* from preaching any doctrines contrary to what are found in his Sermons and Notes on the New Testament.

G. B.

CHURCH OF ENGLANDISM.

No VII.

THE SUBSCRIPTION IT REQUIRES.

AMONG other churches founded by the apostle Paul, was that at Corinth. He had himself converted many of the inhabitants from heathenism to Christianity, from the worship of "Gods many and Lords many," to the pure adoration of the infinite and spiritual Father; to him they were indebted for almost every thing they knew of the Gospel of Jesus the Christ, for their understanding and reception of its pure morality, its high and reasonable doctrines, the glad promises of pardon and acceptance it afforded, the glorious prospect it exhibited of an awakening after death, to new and eternal life and joy. Nor was he by any means an ordinary man, by whom they had received such great and precious benefits, but a chosen ambassador from the Saviour himself, one to whom Jesus had personally appeared, one who had been favoured with special revelations, one who was anointed with the Holy Spirit, one who consequently abounded in supernatural gifts, the power of tongues, and of prophecy, and of miracle, even to the raising of the dead, one who, by sufferings and labours without parallel, had proved himself among the most eminent of the apostles of the Lord. Considering his own rightful position among the Twelve, considering the abundance of his intercourse with heaven, considering, moreover, that the Corinthians were his peculiar converts, and feeling as he did, a great interest in their well-being, and particularly that they should continue to maintain sound doctrine, we should scarcely have been surprised, if Paul had authoritatively demanded of them, in all matters of religious opinion, a perfect and immediate conformity with his own sentiments. But he prefers

no such claim, he seeks to have his statements received, only so far as they can be proved accordant with Scripture and right reason; and he permits his converts to judge freely and without external influence, of that accordance; saying expressly and emphatically, in his second Epistle to them, chap. i. v. 24, "*Not that we have dominion over your faith.*"

Nor is Paul the only one of the Twelve who disclaims a right to controul the judgments, and prescribe the creed of the early Christians, in the first and purest age. Peter also, (and we cannot esteem him so hypocritical as to give an advice to others which he did not follow himself) in his first General Epistle, v. chap. 1 and 2 verses, urges these duties on Christian teachers, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; *Neither as being lords over God's heritage*, but being ensamples to the flock." If the two leading apostles, (and greater names cannot be found among them than those of Paul and Peter) not only did not assume, but expressly disavowed any controul over the doctrinal opinions, either of their brother ministers, or of the hearers of those ministers, or over the members of the Christian communion generally, it is certain that no such controul can be possessed, or should be asserted by any single man, or body of men, in the church of Christ, who have appeared since their generation. Indeed Jesus himself, while he was yet in daily and hourly companionship with those whom he had chosen to be, after his decease, the propagators throughout the entire world of his blessed Gospel, had decidedly prohibited their exercising dominion and lordship over the understandings and consciences of their brethren; saying to them, as recorded in Matt. xxiii. 8, "But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren." No words could more plainly express the intention of the Saviour, that a perfect equality as to the right of forming and promulgating their opinions, should subsist among his followers; that none should possess or pretend to any supremacy in this respect over the rest; but that *he* was the only authority in his church, from which there was

no appeal; that his words alone were to be for ever binding upon all his disciples; and that each was to determine the signification of those teachings for himself, with none to harm or to molest him. To these great principles, as has been already shown, the apostles not only yielded the truest allegiance themselves, but enforced them upon others. Indeed Paul severely censures those who condemned a brother, and spoke harshly of him, on account of what they conceived the error of his creed; saying in Romans xiv. 4, "Who art thou that judgest another's servant? to his own Master (*i. e.* to God, who alone is lord of conscience,) he standeth or falleth." Nay, a little before, he even instructs that such a person, instead of being excluded from association with his fellow Christians, or even from full communion with them, was to be readily admitted, and his scruples treated with tenderness and delicacy; "Him that is weak in the faith (who cannot come up to what is your standard of soundness of doctrine) *receive*, but not to doubtful disputations;" not to annoy him with continual attempts at his conversion. But Paul goes even further than this, in his assertion of the great principle of the right of private judgment, for, upon the question which appears to have agitated a portion of the church, whether it was obligatory upon Christians to observe any one day as particularly holy, he pronounces the decided opinion, that both those who observed, and those who neglected such a custom, might be equally meritorious, and equally pious, provided they were influenced by motives strictly conscientious, and acted with a view to the glory of God. It is in reference to that particular topic that he utters, in the same chapter of Romans, the important sentiment, which may be applied to every thing else, either of Christian faith or of Christian practice, "Let every man be fully persuaded in his own mind."

Such was both Apostolic principle and Apostolic example; and it was by a recurrence to them, partially at least, by Luther and his fellow-labourers, that the Reformation was effected; and it is by an acknowledgement of them in their whole length and breadth, not only in their letter but their spirit, not only in words,

but in actual deeds, that the Reformation can be either vindicated or justified. That no mortal, or assemblage of mortals, however learned, virtuous, or pious, has, or have a right to prescribe articles of faith or modes of worship for their fellow Christians; that, to use the words of the immortal Chillingworth, "the Bible, I say, the Bible only, is the religion of Protestants;" and that each individual Christian, rich and poor, young and old, ignorant and educated, male and female, is to judge freely for himself and herself what is the genuine teaching of the Bible; these are the three leading axioms, which, if they be not true, the Reformation was not only a farce, but a crime; and we are bound in honour and in duty to go back to the church of Rome. Yet the English Establishment virtually denies and repudiates these essential principles of genuine Protestantism; and this it does by requiring from every one of its ministers, from the highest to the lowest, not only a subscription to the Thirty-nine Articles, but an expression of his "unfeigned assent and consent" to every thing contained in the Book of Common Prayer.

Nothing can well be more stringent than the subscription thus exacted. Three propositions are drawn up, to which the candidate for Orders is compelled, by the 36th Canon, to affix his signature. The *first* states that the Monarch for the time being is "the only supreme Governor of this realm. * * * As well in *spiritual or ecclesiastical* things or causes as temporal." The *second* is in these words; "*That the Book of Common Prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the word of God, and that it may lawfully be so used, and that he himself will use the form in the said Book prescribed, in the public prayer, and administration of the sacraments, and none other.*" The *third* proposition to which he is forced to append his name, is this; "That he alloweth the book of the *Articles of Religion*, agreed upon by the archbishops and bishops of both provinces, and the whole clergy, in the Convocation holden at London, in the year of our Lord God one thousand five hundred and sixty-two; and that he acknowledgeth *all and every the Articles therein contained*, being in num-

ber, nine and thirty, besides the Ratification, *to be agreeable to the word of God.*" As if to make assurance doubly sure, the Canon further directs; "To these three articles whoever will subscribe, he shall, *for the avoiding of all ambiguities*, subscribe in this order and form of words, setting down both his Christian and Surname; 'I, N.N., do *willingly and ex animo* subscribe to these three articles above mentioned, and to *all things that are contained in them.*'" One would think that nothing could be plainer, than that it was the obvious intention of the Legislature of the day, which sanctioned the Common Prayer and Articles, and appointed the form of Subscription, that the persons who affixed their signatures should *really believe* every thing contained in those books. Yet, so notorious is it, that many who sign their names to the declaration, that the Prayer Book "containeth in it nothing contrary to the word of God," think differently; and that many who sign their names to the other declaration, that each sentence of each of the Thirty-nine Articles, "is agreeable to the word of God," also think differently; that some eminent men in the Church itself have been founed to advocate the notion, that they were never required to be accepted in the obvious and literal sense. Most true it is, that, containing, as these formularies do, hundreds of declarations on all points of theology that have ever been debated among men; it is nearly inconceivable, that any man, even one who has devoted an entire life to their study, can honestly say that he really believes them all. Hence, one is not surprised to hear Bishop Burnet declare, that, in his day, "The greatest part subscribe without ever examining them, and others do it, though they can hardly satisfy their consciences about some things in them." But one is not only surprised, but grieved, to find a man who has done such service to Natural Theology, Moral and Political Philosophy, and the Evidences of Christianity, as Archdeacon Paley, arguing that the sole object of the King and Parliament, in imposing this subscription, was to keep Roman Catholics, Baptists, and Independents, out of the Church; and that by subscribing, a man does not profess to believe what he writes, but only to declare that he belongs to

none of these hostile bodies! Paley advocates this view in his "Moral Philosophy," chap. xxii., and says, "They who contend that nothing less can justify subscription to the Thirty-nine Articles, than the actual belief of each and every separate proposition contained in them, must suppose, that the Legislature expected the consent of ten thousand men, and that in perpetual succession, not to one controverted proposition, but to many hundreds. It is difficult to conceive how this could be expected by any, who observed the incurable diversity of human opinion upon all subjects short of demonstration." This is the veriest special pleading, and the flimsiest casuistry, employed in the defence of a practice which is morally incapable of justification. There cannot be the slightest doubt as to the intention of the Legislature; it makes the candidate positively say, that the Common Prayer "containeth in it nothing contrary to the word of God;" it makes him further say, that each and every of the Articles "is agreeable to the word of God;" it makes him not only say this, but write it, and sign it, "both with Christian name and Surname," and to declare that he does so "willingly and *ex animo*." But all doubt on this subject is for ever removed by "His Majesty's declaration," invariably prefixed to the Thirty-nine Articles. In one place it says, "which we do hereby ratify and confirm, requiring all our loving subjects to continue in the uniform profession thereof, and *prohibiting the least difference from the said Articles*." In another place, alluding apparently to the Predestinarian and Arminian controversy, it amusingly declares, with all the spirit of the Pope himself, "*we will that all further curious search be laid aside*." Here is a paragraph, however, that settles the entire question as to the *sense* in which government desired that subscription should be made, "And (we will) that no man shall hereafter print or preach, to draw the article aside any way, but *shall submit to it in the plain and full meaning thereof*; and shall not put *his own* sense or comment to be the meaning of the article, but shall take it *in the literal and grammatical sense*." Every clergyman, therefore, signs the Articles "in their plain and full meaning," in their "literal and grammatical sense;" that is, if he be an honest man.

R. E. B. M.

EBENEZER ELLIOT.

BY R. H. STODDARD.

The guardian angels of the earth
Are going home again.

It is the duty of the world
To grieve when Poets die,
And build them stately monuments
Where temples cleave the sky.

The friends and brothers of mankind,
They feel their joys and pains,
And bind all hearts in love around
Their own with golden chains.

And therefore it is meet that we
Lament o'er ELLIOT now,
And drop a tear upon the wreath
Of glory on his brow.

A Working-Man, he felt the ills
That working-men endure,
The voice of labour and distress,
The Poet of the Poor !

Nurtur'd in poverty and toil,
And life's severest things,
He grasped his harp indignantly,
And smote the iron strings !

His heart was full of tenderness,
And full of bitter hate,
An enemy of all the wrongs
Of Caste, and Church, and State !

An autocrat of Liberty,
Oppression's deadly foe,
He wag'd a stern hostility
On all its forms below.

In olden days he would have fought
In panoply of steel,
And trod the tyrant in his turn
Beneath his armed heel !

A stormy cloud in Freedom's sky,
 A Pentecost of ire,
 He thunder'd forth his messages,
 In wrath with tongues of fire.

He lived as Milton lived, apart,
 In native strength and pride,
 And would, had he been called upon,
 Have died, as Hampden died.

But heaven had other ends for him,
 And crowned with fame and years,
 He passed serenely from the earth
 And joined its ancient Seers.

But ere his Soul translated fled,
 In hope and faith sublime,
 He cast his falling mantle down
 Before the feet of Time.

HINDRANCES TO THE LORD'S TABLE REMOVED.

BY THE REV. J. R. BEARD, D.D.

By putting together the several particulars supplied by Matthew, Mark, and Luke, and adding one or two explanatory words, we have the following account of the institution of what is termed "the Communion," or "the Lord's Supper."

As Jesus and the twelve disciples were eating the Paschal Supper, Jesus took bread and gave thanks, and brake it, and gave to the disciples, saying, 'Take, eat, this is my body which is given for you ; this do in remembrance of me : and he took the cup, and when he had given thanks, he gave it to them and they all drank of it ; and he said, this cup is the New Covenant ratified by my blood which is shed for many for the remission of sins, (Matt. xxvi., 26-29 ; Mark xiv., 22-25 ; Luke xxii., 19, 20 ; comp. 1 Cor. xi., 23-26).

It is peculiar to the ancient Hebrew prophets that their most important lessons were communicated by act as well as by word. When, for instance, Ezekiel had to

impress on the minds of the inhabitants of Jerusalem, the certainty of the immediate capture of that city, he was thus directed—"Take a tile and pourtray upon it the city, even Jerusalem, and (in the picture) lay siege against it, and build a fort against it, and set the camp also against it, and set battering rams against it round about; and set thy face against it, and it shall be besieged and thou shalt lay siege against it. This shall be a sign to the house of Israel," (Ezek. iv., 1-3). In this way an appeal was made to the eye as well as the ear, so that by the joint operation of the two senses, a vivid and impulsive feeling was produced in the mind. In agreement with his prophetic character, Jesus, in instituting the Supper, must be understood as employing the language of Signs as well as that of Words. And both in the acts he performs and the words he utters, there is as much simplicity as force. Indeed so simple, so graphic, so full of meaning is the whole, that the Scriptural student may well wonder how certain popular abuses can have arisen, or at any rate how they can still maintain themselves in the Christian world.

Not less clear to my mind is the perpetuity of the Institution. Only one of two suppositions can be upheld, viz., the observance being one of mere friendship, was never meant to be repeated; or the observance being essentially religious in its designed effects, was meant to be of perpetual obligation. Now, surely the observance was something more than a friendly act. It was after the Passover, a religious meal, that Jesus originated what afterwards received the name of the "the Lord's Supper." The occasion makes the observance look like a religious Institution, an Ordinance which, succeeding the Jewish Passover, was like it to be permanent in duration. Like the Jewish Passover, too, the observance was to be commemorative. As the Passover was commemorative of the deliverance of Israel from Egyptian bondage, so the new observance was designed to keep in mind the more important deliverance of the world from sin. When, then, Jesus said—"This do in remembrance of me," he did not mean, "of me as your personal friend," but of me in the character in which for now three years I have been known to you; of me whose disciples and apostles

ye were chosen to be ; of me your Lord and Master, of me the Messiah, the Saviour of the World." Hence, you see, the observance is blended with religious ideas and relations, and specifically with the new religion, the new covenant which Jesus was on the point of ratifying with his blood. The broken bread and the out-poured wine were acts denoting the violent death which Jesus was about to suffer, and that violent death Jesus himself declares was undergone for the remission of sins and for the redemption of the world. Most intimately, therefore, was the observance connected with his religion by the Founder of Christianity. And it was so connected as a *commemorative* rite. It was designed to keep in memory the voluntary sacrifice to which Jesus submitted for the good of mankind. Is that good in its very nature religious? religious, then, is the commemoration. Is that good of permanent duration? permanent also is the commemorative observance. When sins shall cease to need remission, then may cease the rite that was intended to keep alive the thought of that love which brought the glad tidings of mercy to man. In a word, the Lord's Supper, to my mind, wears the appearance of being an integral part of Christianity. Connected in its origin with the most solemn and affecting hour of the Saviour's life, and with the highest display of his superhuman love; connected, also, by Jesus himself with the loftier spiritual results of his divine mission, and his most divine self-sacrifice, this simple rite seems to have been intended by our Lord as a means of a permanent as well as most touching union between himself and all his disciples to the end of time. And while I hold that in the main Christianity stands not in the letter but the spirit of the New Testament, yet equally true is it that the Gospel has its precepts as well as its principles. Among those precepts is the command, "Do this in remembrance of me." And can there be a command more clear in its import, more decided in its tone? I must add more imperative in its obligation? Yes! imperative in its obligation is the command, if, as we have seen, the observance is essentially of a religious nature, is intimately bound up with the most important facts, the highest aims and the most happy consequences

of Christ's religion, and is, moreover, recommended and enforced by all the claims to our obedience, gratitude, and love which Jesus prefers, and surely prefers not in vain. On earth there is indeed no stronger claim to our affectionate and reverential obedience, than is that which Jesus puts forth in the words, "This do," &c. The sayings of the wise and good are carefully treasured up and gladly recurred to for light and comfort ; but here we have words from the lips of the wisest Sage, and the best man that the world ever saw. The declared wishes of a kind and judicious friend retain an influence with us long after they were uttered, and we feel that disregard to their import would be treasonable to his memory and dishonourable to ourselves. But where shall we find a friend equal to Jesus, "the friend of sinners" and of sufferers of all ranks, kindreds, and tongues? The last commands of a benefactor or a parent are held in fond recollection, and observed with pious care ; for they come recommended by most impressive associations, and so seem almost like a message from the eternal world. Surely there is no benefactor to whom we owe more than to Jesus ; the best influences of parental love may be traced to his Gospel ; and never was a death so bitter, so dark, so troubled, nor a dying voice that had so heavenly a sound, or bore so high, so solemn, so divine an import.

A command which is so clear and so emphatic ; which thus originated, and was thus enforced, might be expected to find universal compliance. "Surely," one unacquainted with facts might say ; "surely all who bear the name of Christ are constant in the observance of his last most simple, and most touching injunction ; to remember Jesus cannot be a hard or painful task ; to call up his image with the outer accompaniments which he appointed, must be no less pleasurable than beneficial ; surely the Lord's table must be crowded with glad, loving, and revering communicants." The fact is the reverse. It is only a few, in some Christian societies a very small number, that obey the command. The bulk commonly retire, leaving only one here, and another there, to commemorate a love, in whose benefits all hope to share. What is the cause of this patent in-

consistency? Some powerful influences must be at work, else an injunction such as the one in question, would not be counteracted. So far as those influences are connected with a love of ease, a general indifference to religion, or arise from the predominance of gross affections, and sordid pursuits; so far as they spring from hesitation to receive Christ as a spiritual Guide and friend; I leave them to be corrected by the ordinary ministrations of religion, the workings of Providence, and the promptings of your better nature. It is with the sincere, the earnest disciple that I would now deal. He, I think, would be found at the table of his Lord, but for certain hindrances; what are they? Let us endeavour to take them out of his way.

We are all, to a greater or less extent, the creatures of early impressions. The practices of our parents, the words they casually let drop, the usages of the church to which they belong, the aims and the actions of their friends, combine to form a net-work for our minds, out of which only a few of the more thoughtful and the more energetic escape in mature life. What these things are, that for the most part are we. Of these influences, persons who are most under them may in the main be unaware. To others they appear even reasonable and praiseworthy. Certainly they cannot be laid to the account of indifference or sluggishness. Whatever their character, they bring all the force of habit as a hindrance to the Lord's table. For to these early influences may be traced most of the objections, which are tacitly, or in word, pleaded against the Ordinance. For what is the sight that is offered to the mind of a young person in many Christian societies? The congregation is divided into two distinct and separate bodies, a minority and a majority; the minority contains the communicants, the majority consists of the hearers. The majority perform very simple functions, coming and going as they please, content to hear sermons, and pay for pews. The minority is the church, a privileged body, a body in close contact with the minister, who hold in their hands the reins of government, who, by the avowal of a creed, or the performance of a rite, are admitted within the holy of holies, and seem to stand both nearer to God, and further from men

than others. Of this inner circle of true believers, and faithful servants, the sign and seal is what is commonly termed "the Sacrament." Within so sacred an enclosure, no one is admitted without imposing formalities, if not a long discipleship. Theirs is the inner court of the temple; the outer court is for the congregation. Hence arises a sort of religious aristocracy: without are the people, within, the nobles; there the lower, here the higher orders; and attendance at the Lord's table becomes an affair of relative wealth, the rich and the well dressed come, the poor and the meanly clad keep at a respectful distance.

In Catholic countries, and Catholic churches, this un-Christian distinction has no existence. In all Protestant communions does it prevail. From our earliest childhood our eyes are used to the sight, and our minds are familiar with the thoughts to which it gives occasion. In England, especially where the greatest love of liberty is united with the greatest deference to exclusions, this distinction has gone far to make the Lord's table deserted, and so to thin the congregation. For men look with awe or aversion on an observance which is thus fenced and guarded by the repelling power of religious narrowness, exclusion, and gentility. From that observance they naturally stand aloof. Too mean, too ignorant, too sinful are they to have to do with so high, so holy, so humanly grand a thing. And if some are too lowly, others are too proud to intrude on the apparently forbidden ground; and they too keep at a distance, smiling in self complacency at the affected airs of greatness which they see, or think they see, in the exclusive communicants.

Now what shall we say to these things? Reasoning would be thrown away on them. They will not bear a moment's scrutiny. The mere statement of them is in danger of looking like satire, or spleen. Yet they are facts, facts that have much to do in forming men's characters, and swaying their lives. What shall we say to them? Will any one undertake their justification? Will any one own that he himself is under their controul? Most unworthy are they of thinking beings; thrice most unworthy are they of Christians. Why!

what have we here but the very spirit of Anti-Christ? what is that creed, or this exclusion, or those mysteries, but "the rudiments of the world," the very spirit which Jesus came to "slay with the breath of his mouth." Never surely was exclusiveness more out of place, than at the Lord's table. The very phrase, "Lord's table" shows the breadth of ground on which the observance rests. Yes, the table is Christ's not man's; his is the feast, and his the invitation. And the feast and the invitation are for man as man, for all; and if a preference is shown, it is in favour of the hungry, the thirsty, the despised, the rejected of men, those who like their Lord have not where to lay their head, no stream of comfort in which to lave their fevered lips, no balm for their wounded hearts. Let such hear the words of their gentle and loving Friend; "Come unto me all ye that are weary and heavy laden, and I will give you rest."

(To be concluded in our next No.)

MOTIVES AND MEN.

No. IV.

LOVE OF COUNTRY.—WASHINGTON.

THERE is no one who is a stranger to the attachment which knits the heart naturally and closely to the land of our birth, and the scenes of our childhood's joys, and the spots where our more matured age has toiled, and loved, and suffered. And this feeling is quite independent of the beauty, fertility, or actual value of the district which calls it forth. In fact it appears that sterile, mountainous, and rugged lands, producing little, containing few means of enjoyment, and affording comparatively few comforts, are the very countries which inspire the warmest patriotism. The ancient Greeks, who dwelt among ridges of mountains, and had little to claim for their country save picturesque beauty (fertile though certain comparatively small spots of it were), were willing to labour, fight, and die for it, when the natives of the broad and fertile plains of Asia, an earthly paradise, sunk, without a blow, the slaves to despotic

power. The ridges of Switzerland inspire a deep devotion in the hearts of their inhabitants, which has led them to wage many an unequal conflict against invading myriads, and has caused them in exile to droop and die under the influence of home sickness. And he was a native of the more rugged and sterile part of our island, who has sung of patriotism in the immortal strains—

“Lives there a man with soul so dead,
Who never to himself has said
This is my own, my native land.”

We must, therefore, acknowledge that the love of country is something quite apart from any selfish appreciation of the benefits and delights, which any particular country affords its inhabitants ; that like love of home and kindred, it is a natural affection, implanted by the Almighty for the wisest purposes in our breasts, existing in all, called out with greater or less vigour by peculiar circumstances, manifesting its strength to repel attack, invigorating those who feel it, to resist aggression ; more perceptible in some than others, yet not extinct in any human being, and capable, where a favourable opportunity and fostering influences are afforded to it, of becoming a strong, active, and abiding motive to influence the life of man.

We generally seem to be able to recognize more readily, and disposed to greet more warmly the sentiment of patriotism, when it appears in its fiercer and more energetic state, than under any other circumstances. The memory flies back instinctively, when it is mentioned, to thoughts of the scene, when a small band of patriots defended the rocky defile, day after day, against invading myriads ; or to the massacre, when the devoted youths were cut to pieces, one by one, till none remained to tell the tale ; or to the awful spectacle, when a mighty city was in flames, flames kindled not by its enemies, but by its own citizens, who preferred to reduce to ashes their beloved homes, and wander out hearthless and shelterless, rather than let them become a shelter and a resting place to the foes of their father-land. But let it be remembered, love of country may be manifested quite as truly, its exercise may be just as useful, its sacrifices may be as great, in the ordinary affairs of every day life, in

the quiet occurrences of peaceful times, in the case of each one of us, warriors, generals, and men of blood though we are not.

It is for this reason that the life of GEORGE WASHINGTON is a peculiarly appropriate exemplification of the love of country, because it was not only as a warrior, not principally as a general, not merely in the field, but also as a statesman, by individual sacrifices, by constant self-command, by the total absence of selfishness that he displayed it. We are not in his case dazzled by brilliant victories, or startled by almost incredible successes, but we have to gaze on the life of one, who both in war and in peace, by exertion and endurance, by activity and patience, by coming forward when no one else would take the lead, and retiring when his services could be dispensed with, by a combination of boldness, prudence, moderation, energy, judgment, and perseverance, did all that could be done, and all that was best to be done, at the exact time, where it ought to be done for his native country.

The colonies of North America, which originated the Republic now called the United States, were, in the first instance, peopled principally, though not entirely, by emigrants from Great Britain, who naturally maintained a close connection with their mother country, so that in all the wars in which she engaged with France, these colonies supported her, coming into collision with the inhabitants of the French provinces in America. It was in such a contest that the military talents of the young Washington first displayed themselves, and obtained for him the rank of Colonel. But the period had now arrived in the history of the American Colonies, when their national childhood was past, and a fresh state of things might not unnaturally be looked for. As with an individual so with a community, the infant requires constant protecting, nurturing, and fostering; the child cannot direct his own course, must be guided, governed, and controlled; but the critical period when the youth is approaching to manhood, requires that the parent should cautiously prolong his control, by keeping it as much out of sight as possible; he must not harshly reprove, or roughly command, but rather advise, and counsel, and lead; if

he should persist in treating the young man like a baby, open rebellion will be the unavoidable result. Had the English government of that day remembered this, and with a skilful hand so managed affairs, as to keep up their connection with the American provinces, without rendering that connection galling or obnoxious, doubtless much loss and misery to both parties might have been avoided. But instead of doing this they adopted fresh measures of aggravation. They urged that the Americans, who were becoming a wealthy community, should pay taxes towards the general expenses of the empire. The Americans were willing to do this, but said, "If we do so, let us have the power of sending representatives to the English parliament." This was harshly refused, and threats were used of collecting the unjust taxes by force. The Colonists requested, "Either leave us to manage our own affairs, and pay our own expenses; or, if we contribute to the general revenue of the empire, let us have some share in the general government." Those in power replied, "Pay what we demand, or we will force you to do it, and punish you for disobedience;" and both sides prepared for the struggle.

In these preparations, the general direction, and the supreme command were entrusted to Washington. He was called on to defend a large country just entering on the hazardous experiment of self government. Her inhabitants were inexperienced in war on a large scale, her resources were small, her hopes of success few, and she was opposed to an enemy possessing all the means, the talent, the courage, the experience in which it might be feared her sons would prove deficient, abundant in wealth, with well disciplined troops, and the command of the ocean. At first, the American troops had no arms but such as each man provided for himself, no artillery, no tents, no uniforms. All the show and glitter, which cast such a false colour over war, were wanting; raw, rough, sturdy soldiers, and a spirit of hearty patriotism were all that their General had to depend on. On the other hand, if he had chosen to embrace the other side, as many of his countrymen did, splendid prospects (in a selfish point of view) were open to him. A high command over some of the best troops

in the world, the company and friendship of men of military rank and renown, and honours such as courts and princes can bestow, might have been his. To a man of strong military tastes, the temptation must have been great. To command troops destitute of discipline, must have been irksome to him; to break through the associations of former wars, and oppose the men side by side with whom he had then fought, would be no small hardship, and the knowledge that if he failed, a traitor's death was in store for him; all these things prove that nothing but the purest patriotism could actuate him, when he undertook this difficult post.

The history of the war as a whole, though it comprises many tedious operations, is simple. Instead of sending over large bodies of men, capable of ending the war at a blow, the English government contented themselves with despatching small detachments, which were cut up in detail, one after the other. By a great knowledge of the country, constant watchfulness and prudence, undaunted courage and determination, Washington was able to keep together a sufficient body of men, to carry on the contest; often unsuccessful, he was never absolutely defeated, and at last contrived to place some large bodies of his enemies in such a situation, as to compel them to lay down their arms. His mercy in the hour of victory, his unvarying moderation, and entire self-command, won the admiration of all parties. His troops enlisted for one year only, and at the end of every twelve months, he had to re-organise his army, and no General ever laboured under greater difficulties than he did, in having to face an enemy under such circumstances; notwithstanding, he prevailed, and after nine years struggle, the independence of his country was acknowledged; during that struggle, no one fault, no crime of cruelty, exaction, self-seeking, hastiness, falsehood, or treachery, can be laid to his charge; he won the freedom of his native land, and the brightness of that triumph was sullied by no blot.

There is no doubt that had he wished it, he might then have obtained an almost absolute power; like Cromwell and Napoleon, might have erected his own throne, over the ruins of that freedom for which he had been

contending ; but far different was his course. After his military life was over, he employed himself for a short period in conciliating the contending parties, into which his countrymen had broken, he placed public affairs on what seemed a sound basis, and then at once retired into private life, renounced all official distinction, declined all pecuniary gifts, and kept no reward for his services in any shape, no estate, title, honour, or power, nothing but the love of his countrymen, and the admiration of the world. Circumstances, however, afterwards called him again into public life. With reluctance he accepted the office of President of the Republic, which he twice filled, performing its duties with zeal and diligence, and spreading blessings by his administration among all classes of the citizens.

Such was George Washington, of whom it has been well said, his virtues were happily balanced and alloyed with no vices. His great talents were placed entirely at the disposal of his country, and no one end of his own, no ambition, no avarice, no vain glory, no personal aggrandizement, no evil passions ever interfered with his devotion to her cause ; first and last, through his whole career, and in every incident of it, however minute, he showed that the one motive by which he was constantly influenced, was THE LOVE OF COUNTRY.

And if America, than a new country, possessed such a hold on a patriot's heart, what a claim has England on the devotion of her sons ; England, the mother of America, the nurse of that mighty Anglo-Saxon race, who have proved their prowess in every quarter of the world to which they have penetrated ; England, so rich in historical associations, so adorned with remnants telling us of the hoary past, and serving as shrines at which we may pay our devotion to the great and good, who have trodden her earth before us ; England, with her stately oaks and fair meadows, and smiling corn fields, and rich pastures, and nooks of quiet beauty, and pictures of peaceful happiness, and spots of romantic grandeur ; England, with her noble halls and time-honoured castles, and rich palaces, her cottage homes, and humble but happy dwelling places ; her clustering home-steads and lowing cattle ; her bustling towns and

thronging population, and well filled docks, and stored up merchandise; her tall chimneys and busy looms, and clanking machinery, and echoing work-shops; England, the land of Shakspeare and Milton, the birth place of Newton and Bacon, the home of science, philosophy, and invention, and the chosen seat of commerce, and art, and ingenuity; even though it be also England with thousands of paupers, and tens of thousands of drunkards, rich in crime, and fertile in iniquity, with crowded prisons, loathsome cellars, polluted hovels; England with its frightful ignorance, its disgusting licentiousness and profligacy; worse than all, though it be England with its growing infidelity, scepticism, and tendency to scoff at Religion; spite of all, has not England some claim on her sons, does not some answering throb awaken in our hearts, when we are asked, do you love your country?

How many would at once answer, we do love it, we will labour, we will fight for it; if its freedom is endangered, we will draw the sword and throw away the scabbard, we will destroy the oppressor and the tyrant. But here we require the sword not of the flesh, but of the spirit, no armour of steel will protect us in the conflict, but the whole armour of God we must have. It is not against flesh and blood, against the powers of this world, against any human foe, that we have to fight, if we wish to save England from ruin, but against Sin, in every shape and form, against bad habits and passions, and customs, which make us slaves; against intemperance which empties our pockets, hardens our hearts, deadens our consciences, and destroys our souls; against worldliness and mammon-worship, which force us to bow down to every golden calf which fortune raises up amongst us; against false distinctions, which value a man according to the coat he wears, and the rank he is found in, not according to the nobility of his heart, and the Christianity of his actions; against profligate debauchery, which degrades thousands of the purest of God's creatures, till they become worse slaves than any that people a Turk's harem, and more bestial and impure than any other living beings, while the guilty causes of the fall feel neither loss nor blame;

against evil of every kind in ourselves, and in others, and especially against prevailing vices, such as gluttony, drunkenness, licentiousness, we must contend, if we love our country, and he only who is thus contending, merits the name of patriot. By being ourselves conscientious and pious, temperate and godly, by making it our business to do good among our fellow-men, and wherever we meet with it, attacking and destroying sin, we are doing the will of God, we are serving the cause of humanity, at the same time we are showing that we are actuated by true and genuine Love of Country.

J. W.

REGISTER; RELIGIOUS AND PHILANTHROPIC.

JULY 1, 1850.

SUNDERLAND CHAPEL, AND NORTH OF ENGLAND UNITARIAN CHRISTIAN ASSOCIATION.—On Whit-Sunday, May 19, the Unitarian Chapel, Bridge Street, Sunderland, which had been closed a few weeks for repairs, was re-opened for the public worship of the One God, the Father, in the name of Christ Jesus. The facts that on Whit-Sunday, 1831, this Chapel was originally opened, and that this re-opening was associated with the inaugural religious services of the Rev. Ebenezer Syme, as the Missionary of the North of England Association, gave increased interest to the meeting. Friends were present from Newcastle, Darlington, Gateshead, Chirton, North and South Shields, &c., and a considerable audience gathered together. The Rev. George Harris conducted the introductory worship, and addressed the Congregation and the Missionary on their respective important duties, welcoming him to this labour of benevolence, pledging aid and co-operation in the onerous duties it involved, impressing on all, their obligations to the truth of God in Christ Jesus, and the blessings it conferred on its recipients. The Rev. Ebenezer Syme delivered a discourse full of pure thought and holy purpose, dwelling on the priceless value of Christian truth, freedom, and righteousness, the duty and privilege of obeying its dictates, and the moral obligation of spreading it abroad, and living its precepts, rejoicing in its hopes, and manifesting its spirit. Prayer by Mr. Syme concluded the forenoon services.

The friends subsequently assembled at Mr. Johnston's, Confectioner, High Street, to a tea and coffee dinner, Mr. Harris presiding. About fifty persons, male and female, were present.

At three o'clock the Eighteenth Quarterly meeting of the Association was held in the Chapel. The Rev. John Wright of Sunderland gave out a hymn and offered an impressive prayer. In opening the proceedings, Mr. Wright expressed his satisfaction at the Missionary movement now begun, as well as his personal

welcome to the Missionary, and his earnest desire and purpose of co-operation in the great work. Mr. Harris read the Minutes of the 17th Quarterly Meeting, with those of subsequent Committee meetings, and various correspondence. On the motion of Mr. Braithwaite of Sunderland, seconded by Mr. Simpson of Chirton, it was unanimously resolved, "That the minutes be adopted and confirmed;" the speakers congratulating the Association on the results that had been effected, and expressing hopefulness in the future.

The Rev. M. C. Frankland of Malton, who had preached at Newcastle in the morning, then moved, after a few excellent prefatory remarks, the following resolution. "That this Meeting have great pleasure in welcoming to the important and laborious employment of Missionary of the North of England Unitarian Christian Association, the Rev. Ebenezer Syme; whilst honouring his Christian integrity, they heartily bid him God speed on his mission to spread abroad the glad tidings of the Gospel of Christ, and assure him of their warmest sympathy and earnest co-operation." Dr. Hayle of Newcastle seconded the Resolution with his accustomed earnestness of spirit and appropriateness of expression, and it was cordially adopted by the meeting. Mr. Syme very happily responded in a brief enunciation of his feelings, hopes, and purposes, and the meeting was closed by Mr. Wright, the friends joining in singing and prayer.

In the evening, the Rev. M. C. Frankland of Malton began the religious exercises in the chapel, and the Rev. E. Syme preached on the moral evidence in attestation of the truth and divinity of the religion of Christ, to a most attentive audience, and closed with prayer. It is hoped much good was effected by the various services of the day. There is a wide and promising field of usefulness craving cultivation; and pains-taking effort, crowned by God's blessing, cannot fail of success in his due and appointed season.

WHITSUNTIDE ANNIVERSARIES.—Whitsun week offers a meet and appropriate season for holding religious and philanthropic assemblies, and the season has been readily embraced for these purposes, by various Christian denominations, and our own amongst the number. Pleasant and profitable are these gatherings in every respect, more especially if impressed and pervaded by that Spirit of enlightenment, truth, and love, which the season commemorates. The Whitsun week meetings of 1850 drew forth the acknowledgment from many hearts that it was good to be there. The objects and true spirit of the different Associations were kept more steadily and prominently in view than on some similar occasions heretofore, and the influence on the attendants was more beneficial and cheering.

THE ASSEMBLY OF THE GENERAL BAPTIST CHURCHES, convened in the Chapel at Worship Street, Finsbury Square, on Tuesday morning, May 21. The Ministers and Messengers of the churches assembled at early breakfast, and then proceeded to the business of receiving Reports from each Society in connection. At eleven o'clock the public religious services commenced

by the Rev. T. B. Briggs of Dover giving out a hymn, and reading the Scriptures; the Rev. George Harris of Newcastle-on-Tyne engaged in prayer, and a sermon on the respective duties of children and Parents was preached by the Rev. J. O. Squier, of Deptford. The chapel was well filled by friends and brethren from different parts of the country, and the discourse, well calculated strongly to impress its aims on the minds and hearts of the hearers, was listened to with gratified interest. Mr. Squier concluded the service with prayer. The business of the Assembly was subsequently resumed, and the afternoon and evening passed in Christian converse and counsel.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION celebrated its twentyfifth Anniversary on Wednesday May 22. In the forenoon there was religious worship in Essex Street Chapel, Strand, of which the Rev. Thomas Madge is the stated Minister. The Rev. C. Robberds of Sidmouth offered up prayer, and the sermon, founded on John x. 16, was preached by the Rev. J. H. Thom, of Renshaw Street Chapel, Liverpool. The discourse was powerful in its delineations of Christian principle, and the perfect consonance to man's nature of the truth in Christ Jesus. It pointed out very clearly the position and duties of the Unitarian Christian, amidst the conflicting and denunciatory religious denominations. No one could hear it without feeling the responsibilities with which he was entrusted, and the urgent claims to be up and doing his utmost in their faithful and practical fulfilment, and no one will read it without having his mind stirred to holy thankfulness, and animated to active individual and combined well-doing. The service was closed with prayer by the Preacher.

The meeting for business was then constituted, T. F. Gibson, Esq., of London, in the chair. The Income of the Association, including balance from the preceeding year, was £1,309 11s. 11d. the expenditure, giving assistance to numerous Congregations, in Great Britain, India, &c., £1,145 1s. 8d. The Rev. E. Tagart, Minister of Little Portland Street Chapel, Regent Street, and Honorary Secretary to the Association, read the Annual Report of the Committee. It possessed considerable interest. Advertising to the recent deaths of valued members of the Association, Revs. S. Wood, J. Chappel of Yaxley, R. Wallace of Bath, and Mr. Smallfield of Hackney, it detailed the correspondence with and grants to various Congregations and district Associations in Great Britain; of books to Sidney and New Zealand, and made reference to the British and Foreign School Society, and the opening of University Hall, built to commemorate the passing of the Dissenters' Chapels Act; and to the formation of the London District Unitarian Society.

The adoption of the Report was moved by the Rev. S. Bache, of the New Meeting, Birmingham, in some excellent observations, and seconded by the Rev. H. Hutton, M.A., of the Old Meeting, Birmingham, and cordially approved. Thanks to the Rev. J. H. Thom "for his truly seasonable, spiritual, and influential discourse," was proposed by the Rev. E. Tagart, and unanimously given, on being seconded by the Rev. Dr. Hutton, Minister of

Little Carter Lane Chapel, St. Paul's, and Mr. Thom replied. J. B. Estlin, Esq., of Bristol, moved, and the Rev. E. Talbot of Tenterden, seconded a reference "to the special and immediate consideration of the Committee," of the matters relative to the violation by the British and Foreign School Society of its foundation principles. The Resolution, after prolonged, and in the judgment of many, unnecessary conversation, was in a somewhat altered form, adopted. The Rev. J. Murch of Bath, and the Rev. E. Tagart, moved and seconded a Resolution which "congratulates its subscribers and the Unitarian body on the completion and opening of University Hall." The next Resolution, "That this meeting rejoices to find the efforts made in the North of England to diffuse the knowledge and influence of pure Christianity by means of Missionary operations, and would particularly call on the Committee to watch the result of such operations, to help in promoting their efficiency, and to see whether they can be extended with advantage;" was moved by the Rev. George Harris, and seconded by the Rev. B. Carpenter of Nottingham. Mr. Harris gave a brief outline of the plan contemplated by the Association with which he was more immediately connected; the commencement on the previous Sunday, by a well qualified labourer, of this Missionary movement, and his own long cherished conviction that the most important and useful days of the Unitarian Fund were those in which Richard Wright, and Lyons, and Vidler, and their coadjutors, were employed in spreading amongst the people the glad tidings of the Gospel. Similar agencies were even more requisite now, and guarding against expecting results too speedily, would not fail in accomplishing permanent and extensive good. The reference to Richard Wright met warm response, and the Resolution with cordial approval. The Officers of the Association for the ensuing year were elected, on the motion of Rev. E. Kell, of Newport, Isle of Wight, Messrs. J. Christie and H. J. Preston; as also thanks given to the Chairman. A suggestion made by the Chairman was worthy more consideration and remark than it elicited, the desirableness of holding the Anniversary of the Association in various portions of the kingdom. Such a plan, rightly carried out, could not fail to effect much good. It would popularize and make known the Association and its objects, and draw towards it more efficient and general support. The proposal must not be shelved.

This Anniversary meeting was attended by a larger number of ministers than usual, and the audience at the Chapel was considerable, though small compared with what it should have been. Rain no doubt lessened the number who intended being there, but on such an occasion every person should if possible make a duty of attendance. In addition to the Ministers of Unitarian Chapels in London and vicinity, already named, there were present likewise, Revds. Dr. Sadler, of Hampstead and Little Portland Street, J. Boucher, of Hackney, Dr. Harrison, of Effra Road Chapel, Brixton, Dr. Cromwell, of Newington Green, W. Vidler, of Cripplegate Domestic Mission, and Mr. C. Corkran, of Spicer Street Chapel Domestic Mission, Stamford Street

Chapel, Blackfriars Road, has no settled Minister at present, but the Rev. W. Maccall is conducting in it a course of Sunday morning lectures.

THE SUNDAY SCHOOL ASSOCIATION held its Sixteenth Annual meeting, on Thursday morning, May 23. The spacious hall of Radley's Hotel was filled by breakfast time, half past eight o'clock; numbers had to be accommodated in other rooms, who afterwards joined the assembly in the large hall. The Rev. George Harris presided, and opened the proceedings by pointing out the objects of the Association, ensuring the publication of suitable books for Sunday Schools, and the promotion generally of Sunday School education. After dwelling on what should be the employment and aim of true Sunday School instruction, the purpose of all education really worthy of the name, and contrasting with these the plans and purposes too usually followed, and passing well deserved eulogy on the character and labours of the late Rev. Samuel Wood, the Chairman called on the Secretary to read the Report. The Rev. W. Vidler stated, that a fourth edition of the Sunday School Hymn Book had been published; a Second Book, new series, and a second edition enlarged of the Third Book. The returns showed in the 136 Schools, 15,919 children, and 2,603 Teachers, Rev. H. Hutton moved the adoption of the Report, noticing the interesting fact, that in the Schools connected with his Congregation, there are 522 children, and 105 Teachers, upwards of one hundred of whom had received their education in the School. The Report was seconded by Rev. B. Carpenter. Other Resolutions in relation to the great work of education, and the efforts of the Association, were moved and supported by the Revds. S. Bache, R. E. B. Maclellan of Canterbury, E. Talbot, J. Crompton of Norwich, W. A. Jones of Bridgewater, Dr. Hutton, E. Kell, J. C. Means of Chatham, Messrs H. Preston, Jun., of London, H. Howse of Frenchay, T. B. Shoebridge of Tenterden, J. C. Lawrence of London. A Resolution in "grateful recollection of the services rendered by the late Rev. Samuel Wood, to the cause of Sunday School education; its high appreciation of the various excellencies of his character, and its deep sense of the loss which the Christian world has sustained by his death," was, on the suggestion of the chairman, passed by the company, standing up for a few seconds. The hearty thanks of the meeting to Mr. Harris were given, on the motion of Rev. W. Vidler, seconded by Rev. J. Briggs of Bessells Green, and a few words in reply by the chairman closed a meeting truly gratifying in its character, and earnest in its spirit.

MARRIED.—On the 6th June, at Park Lane Chapel, near Wigan, by the Rev. F. Knowles, Paul England Fisher, Esq., of Shirecliffe Cottage, Sheffield, youngest son of William Fisher, Esq., Woodside, Sheffield, to Mary, the only surviving daughter of the late Nathan Gaskell, Esq., Ox House Heys, Upholland, near Wigan.

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